

# PARADISE REGAINED:

Or the SCRIPTURE ACCOUNT of

## The Glorious Millennium, &c.

The TIME when it will commence;

First Resurrection and Change:

3186.e.6

Elijah and St. John prophesy 1260 Days.

1-3.

ANTI-CHRIST, the Man of Sin, destroyed.

Satan bound and shut up 1000 Years;

Loosed a little Season, to prove the Nations;

His Hosts, GOG and MAGOG, devoured by Fire.

The Second RESURRECTION, and Final JUDGMENT.

The most glorious eternal KINGDOM,

IN WHICH

GOD, even the Father, will be all in all.

UNTO WHICH IS ADDED

A Consistent Explanation of the Prophet  
DANIEL'S NUMBERS.

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*All Scripture is given by inspiration of God, and is profitable. No  
Scripture is of any private Interpretation: For the Prophecy  
came not in old time by the will of men: But holy men of God  
spoke as they were moved by the Holy Ghost. 2 Tim. iii. 16.  
2 Pet. i. 20, 21.*

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PARADISE REGAIN'D  
OF THE  
The Glorious Millennium  
The whole Plan of the Millennium, with  
the most glorious eternal Kingdom, in  
which *God, even the Father, will be all in all,*  
had been thoroughly understood, and suitably  
improved, by the justly celebrated John Mil-  
ton; as it is a much nobler subject, and con-  
tains a great variety of matter; so, it is pre-  
sumed, his Paradise Regain'd would then have  
excell'd his Paradise Lost, as far as that does  
now surpass Paradise Regain'd, which indeed  
is so far from answering, or rising up to the  
Title, that it is really no other than a bare in-  
troduction to the subject, which may perhaps,  
hereafter, be attempted in the like heroic  
strains, by some rival and aspiring Genius,  
emulous of Fame,



# P R E F A C E.

**T**HIS brief Scripture account of the glorious Millennium, &c. may perhaps, in some things, be thought new and strange by many persons ; as it is a subject, which very few people in our day have thought any thing about : while some slight and reject it, for its being brought under discredit in the last century from *Venner* and his followers, then called *fifth-monarchy-men* ; who being quite ignorant of the truth, madly attempted to set up Christ's kingdom by the sword, and so met their deserved fate. Consider Dan. ii. 28, 34, 35, 44, 45. *Without hands, in the latter days, the God of heaven shall set up a kingdom which shall never be destroyed—it shall break in pieces, and consume all these kingdoms, and shall stand for ever.*

After *Venner's* wicked and foolish attempt in 1661, divines endeavoured to interpret the prophecies which relate to those glorious times in a mystical sense, too foreign from the letter of the text ; whereby they avoided the imputation of being enemies to our monarchy, and as such disaffected to the civil government : and their method of expounding those scriptures, has since generally prevailed, to the almost universal rejection of the literal sense. Though surely there is reason to think, that of all the comments upon Scripture, that which is farthest from the letter of the text is most likely to be wrong ; and that wherever the literal sense of any prophecy will stand in harmony with many others, without a contradiction to reason, or impeaching the divine perfections, such explanations ought to be admitted as the true sense of them.

However, in submitting these pages to the publick, I am far from designing to condemn any of those writers, whose sentiments on this subject differ from mine ; though, whilst I discover so great an harmony in the numerous prophecies of the Old and New Testaments here laid together, I am obliged to think that they were mistaken : for the order in which I have ranged so many of those prophecies, (and I might have added a multitude more) throws such an agree-

able

able light upon each of them, in my opinion, as may perhaps lead some Christians to a more easy, clear, and satisfactory understanding of the divine truth therein contained, than they ever apprehended before: and not only this, but to understand many other prophecies, which have hitherto been esteemed by some too mysterious for interpretation. It might have rendered the exposition of Isa. lxiii. 1—6, published in the *Library Magazine*, Numb. ii. still more clear and certain, as that text is plainly correspondent to Rev. xix. 13, 15, and may be literally fulfilled, when our Lord goes, after the destruction of the great Anti-christ, or man of sin, to recover his people the Jews from the countries of Edom, Moab, and Ammon, whither they will flee for safety from the severe tribulation which our Saviour and the prophet Daniel have foretold, shall come upon them IN THE LATTER DAYS. Matt. xxiv. 21. Dan. xii. 1.

Some persons, perhaps, may be apt to charge me with affecting to be singular, because I differ on this subject of the Millennium, from so many great and learned commentators, whose works are justly in high esteem; whilst others may censure and ridicule what I have here published. But let such consider, whether there is not great reason to think, that the literal sense of those prophecies may, in general, be right, from the surprizing agreement of the apparent design and expression of the whole. And as I am conscious of the uprightness and sincerity of my own intentions, not only in this piece, but in all I have ever published, to promote and spread what I believe is the truth of God; so I shall enjoy inward peace, whatever be the treatment which my labours may receive from men. Though having here broken the ice, as the proverb is, some abler pen may, perhaps, be encouraged to follow the same track; and if some such should, I am persuaded this subject may be so fully and clearly opened, that the truth will be established even beyond any reasonable objection or doubt.

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A B R I E F

SCRIPTURE ACCOUNT

O F T H E

Glorious MILLENNIUM, &c.

HAVING, in my Answer to the Rev. Mr. Samuel Bourne on the Resurrection of the body, p. 63, 64, just observed, that St. Paul, 1 Cor. xv. 24—28, gives some account of the glorious Millennium, or personal reign of our blessed Lord; and the opposition which some enemies will then make to it; and that he has also hinted at the more glorious Kingdom of God, which will succeed the Millennium: those I thought were subjects which required to be more largely and distinctly considered, than could be conveniently undertaken in that place: I therefore, in the following Pages, have given my thoughts thereon to the publick, in the most unexceptionable way; which, I think, is by keeping close to the sacred scriptures, *comparing spiritual things with spiritual*, and so delivering my sentiments on those wonderful and awful times, revealed to us by the Spirit of God, as far as possible, in the very words of Revelation. I have thought it most proper to begin the subject, with the salutation of the Angel to the Virgin Mary, before that glorious *Prince of Peace* was conceived of her; because it speaks the fact, hereafter to be accomplished, fully and clearly. Luke i. 26—33.

*The angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary: and the angel came in unto her, and said, Hail thou that art highly favoured the Lord is with thee; blessed art thou among women! And when she saw him, she was troubled at his sayings, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for*

thou hast found favour with God: and behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him THE THRONE OF HIS FATHER DAVID, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end: with which most solemn declaration, the inspired writers of the holy scriptures abundantly agree.

St. Paul, in the xvth chap. of his first epistle to the Corinthians, and 23d verse, having informed us, that the time of the first resurrection will be at the second appearance of our blessed Lord; he, in the five following verses, with great propriety, introduces something concerning this glorious Millennium, or Christ's personal reign, by which is understood, in the Language of the Prophets, our Lord's *sitting and reigning upon* THE THRONE OF HIS FATHER DAVID, IN MOUNT ZION, AND IN JERUSALEM, and before his antients gloriously. Isa. xxiv. 23. This is also what St. Peter means, when he says, *the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren (to be your Legislator) like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. He shall bring forth Judgment unto Truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the Isles shall wait for his Law. So the Heathen shall fear the Name of the Lord, and all the kings of the earth thy Glory. For when the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute. Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion—the city of the great king. God is known in her palaces for a refuge.—As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God, God will establish it for ever. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.—For this God is our God for ever and ever; he will be our guide even unto death: according to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. All thy works shall praise thee, O Lord, and thy saints shall bless thee.*

## Of the Glorious MILLENNIUM, &c. 3

*thee. They shall speak of the glory of thy kingdom, and talk of thy power: To make known to the sons of men his mighty acts; and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations, Acts iii. 19—24. Isa. xlii. 3—4. Psalm cii. 15—17. cxlv. 10—13. xlviii. 1—14.*

This happy and glorious reign, which the angel Gabriel hath foretold, in his salutation to the virgin Mary, is probably the Kingdom, which our blessed Lord has taught all his disciples and followers to pray for daily, before we ask any thing of Almighty God for ourselves, in that most excellent form of words, called the Lord's Prayer. *Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven. Matth. vi. 9, 10.* To this kingdom, with the happy enjoyment of himself, on his return to the earth, our blessed Lord has led the views and expectations of his Apostles; and consequently, of all his true disciples and followers, throughout every age of the Christian church, when he instituted his holy Supper, to be by them frequently received in remembrance of him, in the following very remarkable words: *Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine UNTILL THAT DAY WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM, viz. David's kingdom Matth. xxvi. 26—29.* And the great Apostle, St. Paul, in his recital of this institution, as he received it of the Lord:---*The same night in which he was betrayed, he took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: This do, in remembrance of me. After the same manner also he took the cup---saying, This is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me; for, as often as ye eat this bread, and drink this cup, ye do SHEW THE LORD'S DEATH TILL HE COME. I Cor. xi. 23—26.* Which last words clearly fix our attention to the second coming, and most desirable appearance of our dear Redeemer; who has not only inculcated this pleasing truth in our daily prayers, but also at every time, when we partake of, or read about, the sacred memorials of his dying love and passion for us. As also, in his frequent and various instructive discourses recorded in the Evangelists, for our edification, comfort, hope, and trust, that he will most assuredly come again, and receive us to himself. And



we shall then *behold his glory*, and attend his sacred person and government during the Millennium; whilst he sits upon the throne of his father David in mount Zion, and in Jerusalem, where he will dwell and reign before his antients gloriously. And at the expiration thereof, when he shall have delivered up the kingdom to God even the Father, then cometh the end, viz. that eternal, unchangeable, serene kingdom of peace and glory, where God will be all in all. And into this most glorious kingdom, or temple of God, will Christ triumphantly enter with all his Saints: Thus they shall bring the glory and honour of the nations into it, and then receive their full, perfect, and inconceivable consummation of bliss and glory, in the fulfilment of our Lord's promise, Rev. iii. 12. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name, Amen.* John xvi. 2, 3. Isa. xxiv. 23.

St. Paul, 1 Cor. xv. 24---28, has not only introduced the glorious reign of our blessed Lord; but he has also told us something of the more glorious Kingdom of God, which will succeed the Millennium, as above; but the Millennium will not commence till some years after the first Resurrection; when the trial of the raised and changed Saints is over; though this first resurrection will be at the first of our Lord's second appearance; which appearance is thus elegantly described, Rev. i. 7. *Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him: (for he will more particularly be regarded by the Jews, the seed of Jacob, as the object of their hope, and the earnest expectation of their whole nation) and all kindreds of the earth shall wail because of him; even so, amen.* And agreeable to this, our Saviour assures us, Matth. xxiv. 30, 31, 40, 41. That when this sign of the Son of man shall appear in heaven, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And at this time he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Then shall two men be in one bed; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Luke xvii. 34---37.

This is what St. Paul refers to, 1. Cor. xv. 52. *The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* And 1 Thess. iv. 13---18. *I would not have*



have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you, BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord: This is the first resurrection: Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 5, 6. Agreeable to which St. John assures us, 1 Ep. iii. 2---3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is: and every man that hath this hope in him purifieth himself even as he is pure.

And when this gathering together of the saints is over, then the parable of the wise and foolish virgins, Matth. xxv. 1, 13, will be fulfilled; because to this time it hath a strict relation: For then shall the mere nominal professors of Christianity, such who have not been truly pious and virtuous in their lives, beg to be taken up also, as they saw the truly religious, with whom they had lived and walked, were: such as had not only the lamp of profession, but the oil of grace with it: and by which their whole conduct towards God and towards men, was regulated in all piety and virtue, as the laws and precepts of Christ require. When these shall betaken up to meet their Lord, then the others will beg, and intreat to be received also; but their prayer will be rejected, with a *verily I say unto you, I know you not*: "I disown all such professors of my name, whose lives are contrary to the precepts and laws of my holy religion:" and the door was shut. For then our blessed Lord, and his vast retinue, will withdraw, for a season, from the region of the air, beyond the sight of the mortal inhabitants of this earth, who will be left behind: I say, he will withdraw, for a season, in order to judge the then raised, and changed saints; to acquit and justify them from the false charges, and malicious accusations of Satan the accuser of the brethren. Rev. xii. 10.

And upon this withdrawing, or disappearing of our Lord, with his numerous retinue, perhaps some time before his first appearing in the clouds of heaven, the *two witnesses*, or *anointed ones*, mentioned Zach. iv. 14. Rev. xi. 3, 4, will again appear upon the earth in their mortal bodies: one of these,

these, I presume from Mal. iv. 5, 6, must be the prophet Elijah; for there God says, *Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.* Agreeable to which our Lord says, Matth. xvii. 11. in answer to a question relating to this very prophecy, in the judgment of the Scribes; *Elias truly shall first come, and restore all things.* And tho' the 12th ver. immediately following, only relates to John the Baptist, under the same title; because he was foretold to *come in the spirit and power of Elias*, before Elizabeth conceived him, Luke i. 17—24. Yet the words above may fairly be understood of Elijah the prophet, who, as Christ truly says in the future tense, *shall first come and restore all things.* This was a work, we do not read that John the Baptist engaged in: He *did no miracle*, John x. 41. He owned that he was not *Elias; neither that Prophet*, which the Jews expected; and who is yet to come: on the contrary his great employment was to preach the baptism of repentance; to baptize the penitent, and to bear witness to the Jews that Jesus was the Christ, the true expected Messiah; thereby to make ready a people prepared for the Lord: who abrogated the ceremonial law, and set up a new dispensation, Matth. iii. 1—12. Mark i. 3—11. Luke iii. 2—17. John i. 15—34. Coloss. ii. 10—14.; Not for the peculiar honour and benefit of the Jewish nation, but for the whole world, according to the gracious promise made to Abraham: *In thee shall all families, kindreds, or nations, of the earth be blessed.* Gen. xii. 4. Acts iii. 25. Gal. iii. 8.

The Scribes and Pharisees, before the time of our Saviour, had, by their interpretations and traditions, violated and made void many of the precepts and commandments of God. Matth. v. 21—42. Mark vii. 6—13. And yet they were very exact in their sabbaths, sacrifices, tythes and offerings, and in all the external ceremonies of the temple-worship. But since the destruction of their city and temple by Titus, and their dispersion throughout all nations, those things are ceased, and their synagogue-worship is now without any sacrifices, quite another thing from what their worship was then. But the prophet Elijah, when he comes again, *shall*, I presume, with their sacrifices, *restore* the purity of the Mosaic dispensation, and reform the worship of the Jews in all things, according to it. He will then appear also, to comfort the poor, persecuted and distressed Jews, who, by reason of transgression, will once more be expelled and driven from Canaan; but, by the special favour of God, to

a place of safety, which God will then provide for them, to secure them from the fury of this Anti-Christ, or Man of Sin: for tho' *he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps: though he shall enter into the glorious land, and many countries shall be overthrown, yet these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.* Dan. xi. 41, 43. To these places of safety may Elijah, the prophet, conduct those poor distressed Jews, rectify the worship of God among them, and prepare their minds for the joyful reception of our blessed Lord, when he descends to take on him, not only the government of their nation, but of the whole world.

Here I cannot but observe, that before the appearance of Elijah the prophet, the Christian Religion will be propagated throughout the whole world: for our Lord says, Math. xxiv. 14. *This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.* Hence, therefore, all other nations, as well as the Jews, must, in consequence thereof, desire the appearance and coming of our blessed Lord: But this, notwithstanding the pretences of many, was not likely to have been the case, at the time of his birth, when Cæsar Augustus had so firmly established his reign over the whole Roman Empire, and given peace to the world; and, in consequence thereof, had sent out a decree, *That all the world should be taxed.* Luke ii. 1. The nation of the Jews indeed, might, and did then, greatly desire the coming of their Messiah, from the notion they entertained about his greatness and power, to deliver them from their subjection to the Romans; and from under the usurpation and tyranny of Herod; by whom their legal government was entirely subverted, and a final end put to it.

And this first appearance of our blessed Lord, was certainly the desire and expectation of the wise men who came at that time to Jerusalem; and also of the nation from whom that embassy was sent, if I may use the term. There is no mention of the particular country from whence they came: and how many wise men there were, is not said; they are thought to be three, I suppose, only from the three different kinds of gifts mentioned; but this determines nothing as to their number: for they might each of them, or they might jointly, present *Gold, Frankincense, and Myrrhe*, the richest produce of their country, and, as such, most worthy of a King's acceptance. The term *wise-men*, admits of ten, as well as of three; but whether their  
number



number was three or ten, I think it very probable that they came from among the ten Tribes of Israel, carried away captives from Canaan by *Tiglath-pileser*, and *Shalmaneser*, his son, who placed them beyond Euphrates, by the river *Gozen*, in *Affyria*, and in the cities of the *Medes*. 2 Kings xv. 29. Ch. xvii. 6—18. Whether, after that, they united and passed on still farther into the East country, and were at this time settled together in *Tartaria*, is not certainly known; (there are various things related, and many conjectures about them, which must be left to time) but wherever they were, when they saw this wonderful star appear to them, they might reasonably conclude, that the prophesy of *Balaam*, Num. xxiv. 15---19. so very interesting to all the Tribes of Israel, was then fulfilled; as they very well knew his prophesy, That *Amalek* should perish for ever, was literally fulfilled by the commission God gave *Saul*, *Utterly to destroy the Amalekites*. 1 Sam. xv. 1. 3. And they might hereupon, even if they had no other supernatural discovery given them of this great event, have deputed those wise men, perhaps one out of each Tribe, to search into the circumstances and accomplishment of it; to perform their homage and present their gifts. And the pertinent enquiry of those messengers, when they came to Jerusalem, seems relative to this: WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM. For certainly he that was *born King of the Jews*, must be King of all the Tribes of Israel, though dispersed, as well as that of Judah, in Palestine. And it is very remarkable; that after those wise men departed from Jerusalem, *the star*, which they had seen in the East country, from whence they came, appeared again, and, to their very great joy, *went before them, till it stood over where the young child was; and when they were come into the house, they saw the young child, with Mary his mother; who, no doubt, in answer to their enquiries, fully informed them of the Angel Gabriel's salutation, and her miraculous conception of him; with what else we have recorded in the first and second chapters of St. Luke's gospel, concerning Zachariah and Elizabeth, with the testimony of the shepherds; That on the morning of his birth, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and the Angel said, Fear not; for behold I bring you glad tidings of great joy, which shall be to all people: for unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; on earth peace, and good will to men! Mary kept all these things, and pondered*



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a place of safety, which God will then provide for them, to secure them from the fury of this Anti-Christ, or Man of Sin: for tho' he shall have power over the treasures of gold, and silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps: though he shall enter into the glorious land, and many countries shall be overthrown, yet these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. Dan. xi. 41, 43. To these places of safety may Elijah, the prophet, conduct those poor distressed Jews, rectify the worship of God among them, and prepare their minds for the joyful reception of our blessed Lord, when he descends to take on him, not only the government of their nation, but of the whole world.

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## 8 *A brief* SCRIPTURE ACCOUNT

number was three or ten, I think it very probable that they came from among the ten tribes of Israel, carried away captives from Canaan by *Tiglath-pileser*, and *Shalmaneser*, his son, who placed them beyond Euphrates, by the river *Gozen*, in *Assyria*, and in the cities of the *Medes*. 2 Kings xv. 29. Ch. xvii. 6—18. Whether, after that, they united and passed on still farther into the East country, and were at this time settled together in *Tartaria*, is not certainly known; (there are various things related, and many conjectures about them, which must be left to time) but wherever they were, when they saw this wonderful star appear to them, they might reasonably conclude, that the prophecy of *Balaam*, Num. xxiv. 15—19. so very interesting to all the Tribes of Israel, was then fulfilled; as they very well knew his prophecy, That *Amalek* should perish for ever, was literally fulfilled by the commission God gave *Saul*, *Utterly to destroy the Amalekites*. 1 Sam. xv. 1. 3. And they might hereupon, even if they had no other supernatural discovery given them of this great event, have deputed those wise men, perhaps one out of each Tribe, to search into the circumstances and accomplishment of it; to perform their homage and present their gifts. And the pertinent enquiry of those messengers, when they came to Jerusalem, seems relative to this: WHERE IS HE THAT IS BORN KING OF THE JEWS? FOR WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM. For certainly he that was *born King of the Jews*, must be King of all the Tribes of Israel, though dispersed, as well as that of Judah, in Palestine. And it is very remarkable, that after those wise men departed from Jerusalem, the star, which they had seen in the East country, from whence they came, appeared again, and, to their very great joy, *went before them, till it stood over where the young child was; and when they were come into the house, they saw the young child, with Mary his mother*. Then they fell down and worshipped him, and presented their gifts, gold, frankincense and myrrh. Here was a very seasonable supply for our Lord, and his parents journey into Egypt, and their support whilst there, whither he was by divine direction, carried without delay. Matth. ii. 1—15.

Had this star appeared East in the firmament of Heaven, where other stars are seen, it must, with them, by the diurnal motion of the Earth, have appeared also in the West, as the Sun, Moon, and other Luminaries do; and so, like them, have been visible throughout every nation of the world, within the same degrees of latitude: But, on the contrary, it seems to have been a supernatural star, appearing only over the east country, from whence those wise men came;

## Of the Glorious MILLENNIUM, &c. 9

and seen no where else: and that it did not journey with them, nor was seen by them out of their own country, till after they had been with Herod at Jerusalem, and were departed thence on their way towards Bethlehem: then, we are assured it appeared to them again; and *the wise men rejoiced with exceeding great joy, when they saw the star, which now guided, and went before them, till it came and stood over where the young child was.* Then the wise men entered the house, where they saw the young child, with Mary, his mother, who, no doubt, in answer to their enquiries, fully informed them of the Angel Gabriel's salutation, and her miraculous conception of him; with what else we have recorded in the first and second chapters of St. Luke's gospel, concerning Zechariah and Elizabeth, with the testimony of the shepherds; That on the morning of his birth, *the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and the Angel said, Fear not; for behold I bring you glad tidings of great joy, which shall be to all people: for unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; on earth peace, and good will to men!* Mary kept all these things, and pondered them in her heart. Moreover, she and Joseph marvelled at what was spoken of him by good old Simeon, and Anna the prophetess. So the wise men fell down and worshipped the Holy Child Jesus: and when they had opened their treasures, they presented unto him the gifts of their nation, according to the end and design of their journey. And as the gracious design of the Almighty to that people, from whom those wise men came, was manifest, in causing so wonderful an appearance of this supernatural star, first over their own country in the East, which begat in them a belief of, and excited such search and enquiry into the accomplishment of this most important event; and after that, to their messengers in Judea, in such manner, that the end and design of their journey thither, was with certainty accomplished, and they received thereby the most undoubted proof, and clearest evidence, that a king was at this time born unto the Jews, as their ancient prophecies had foretold, *of the Tribe of Judah, of the house and lineage of David, in Bethlehem, the city of David;* so the design of God therein being thus fulfilled, that star disappeared, and was seen no more. And the wise men being warned of God, in a dream, that they should not return to Herod, they departed into their own country another way.

I now return to the subject I was upon, observing farther, that long before the appearance of Elijah the prophet, the



## 16 A brief SCRIPTURE ACCOUNT

Tribe of Judah will be gathered together from their various dispersions, returned into Palestine, and settled there in ease, peace and plenty, enjoying every temporal good: *for the Lord shall save the tents of Judah first; and Jerusalem shall be inhabited again in her own place, even in Jerusalem, Zach. xii. 6, 7.* But they will erect neither walls nor bulwarks for their defence against enemies; because they will with much confidence say, in the language of the prophet, *We have a strong city; salvation will God appoint for walls and bulwarks. Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee, Isa. xxiv. 1—3.* Tho' after this, they will fall into very great transgression, and this will bring on them the most severe tribulation, as foretold, Dan. viii. 12, Ch. xii. 1. Matth. xxiv. 21, 22:

In Jerusalem, the Tribe of Judah will build a most magnificent temple, according to the form and measures shewn to, and described by, the prophet Ezekiel, with the chambers, galleries, offices, and courts, thereto belonging, every way suited to the Jewish worship. And this temple will literally fulfill, and every way answer to the description of that given by the prophet Hagai, Ch. ii. 6—9. *For thus saith the Lord of Hosts, Yet once it is a little while and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come. And I will fill this house (or my house in this place) with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.*

The fore front of this temple will be towards the east: And in this temple of God, will the great Anti-Christ, or man of sin, the son of perdition sit, to shew himself, and be worshipped as God. Ezek. xl. 4. to ch. xlviii. 2 Theff. ii. 3, 4. For after he arises, with the character of one endowed with profound wisdom, of fierce or austere countenance, and understanding dark sentences, he shall become strong with a small people: he shall corrupt by flatteries, and all kinds of deceit; he shall, thro' his policy, cause craft to prosper, so as peaceably to obtain power in the kingdom or empire; pretending to the greatest sanctity and virtue, to despise all manner of pleasures, nor regarding the desire of women; but pretending the most disinterested regard for the publick good, and that nothing else could induce him to concern himself in publick affairs; for which end, and for advancing the honour and interest of the supreme head of the empire, vast armies shall be committed to him, so that he shall become great from a small people, and do according to his will. His power shall be mighty, but



## Of the Glorious MILLENNIUM, &c. II

but not by his own power: and he shall destroy wonderfully, and shall prosper and praise, and shall destroy the mighty and holy people; and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand, Dan. viii. 23---25.

But after he has, by the most specious pretences, got up into power, and obtained command of forces in the empire; knowing the wealth of the Jews, and their abundance of every good thing in the land of Canaan, these things shall come into his mind; he shall think an evil thought, and shall say, *I will go up to the land of unvalled villages; I will go to them that are at rest, that dwell safely, (careless and secure) all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and take a prey, to turn his hand upon the desolate places that are now inhabited, and UPON THE PEOPLE THAT ARE GATHERED OUT OF THE NATIONS, which have gotten cattle and goods, that dwell in the midst of the Land; or nearly the centre of the habitable earth: then will the merchants of Tarshish, Sheba and Dedan, say, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Ezek. xxxviii. 10. And armies shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant, shall be corrupt by flatteries: but the people that do know their God, shall be strong, and do exploits; and they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper, till the indignation shall be accomplished; for that that is determined shall be done: Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all. But in his estate he shall honour the God of forces, (namely, the prince, or supreme head of the empire, who raised him into power, and entrusted him with such vast armies, to subdue and subject the nations to him) this God, whom his fathers knew not, shall he honour with gold and silver, and with precious stones, and plea-*

*sant things, to keep and preserve his power. Thus shall he do in the most strong holds, with a strange God (or governour) whom he shall acknowledge and increase with glory, and shall cause them to rule over many, and shall divide the land for gain.--- He shall enter into the glorious land, and many countries shall be overthrown; but those shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and Ethiopians shall be at his steps: but tidings out of the East and out of the North shall trouble him, (perhaps some commotions preparatory to the return of the ten Tribes of Israel) therefore he shall go forth with great fury to destroy them, and utterly to make away many, both Jews and Christians, and he shall plant the Tabernacles of his palace between the seas, in the glorious holy mountain; but he shall be broken without hand; he shall come to his end and none shall help him. Dan. xi. 31---45. Rev. xiii.*

And because the Jews, tho' overcome and spoiled, cannot be seduced to own him for their Messiah, and to worship him as God, in their own temple, he will raise the most severe persecution, and resolve to extirpate their whole race; but God will provide them a place of safety; for though when this vile person shall enter into the glorious land, and many countries shall be overthrown, yet these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon; where the distressed Jews may take refuge from his fury. This is the tribulation which our blessed Lord refers to, Matth. xxiv. 15---29. Having, as recorded in the xxiiiid chapter, delivered in the temple a discourse to the multitude, and to his disciples, wherein he exposed the great hypocrisy, deceit, pride, and wickedness of the Scribes and Pharisees, set forth the cruel persecutions which they would commence against the faithful ministers he should send unto their nation, and lamented the miserable calamities which were coming upon Jerusalem, for the impenitency, unbelief, and wickedness of its inhabitants, he foretold the destruction of their city and temple, in saying, ver. 38. *behold, your house is left unto you desolate.* Then he also foretold, and intimated unto them his own departure, his long absence, and after that his second coming, and appearing again, to the joy and rejoicing of their Nation, ver. 39. *For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.* Then indeed, according to the prophet, Isa. xxv. 9. *They will rejoice, and it shall be said in that Day, Lo, this is our*

our God, we have waited for him, and he will save us: This is our Lord, we have waited for him, we will be glad and rejoice in his Salvation.

But with respect to their unbelief and rejection of Christ and his gospel, St. Paul informs us, *That blindness, in part, has happened to Israel, untill the fulness of the Gentiles be come in. That, as concerning the gospel, they are enemies for our sake; but as touching the election, they are beloved for the Father's sake. That God hath not cast away his people, which he foreknew, and had chosen, above all the families of the earth, to place his name amongst them. That if they bide not still in unbelief, they shall be grafted in the christian church; for God is able to graft them in. That all Israel shall be saved from their captivities and infidelity; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. That God hath said, This is my covenant unto them, when I shall take away their sins, their unbelief; for he will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth. Thus it shall come to pass, that the unbelieving Jews, God's chosen people, shall be a willing people in the day of his power: for the gifts and calling of God are without repentance. And therefore whatever he has promised and declared, by his holy prophets, will most assuredly be accomplished in his own time, the most suitable and proper time for them. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out!--- For of him, and through him, and to him, are all things; to whom be glory for ever. Amen. Rom. xi. 1, 2. 23. 25--29. 33---36. Ch. ix. 28. Pf. cx. 3.*

To proceed. When our Lord went out, to depart from the temple, his disciples shewed, or desired him to take notice of the buildings of the temple, how it was adorned with goodly stones and gifts; he said, *As for these things which ye behold, verily I say unto you, The days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down. Luke xxi. 5, 6. Matth. xxiv. 1, 2. And after this, ver. 3. as he sat upon the mount of Olives, his disciples came unto him privately, and put three questions to him: saying, tell us when shall these things be? namely, the destruction of the temple, and of Jerusalem; and what shall be the sign of thy coming; and of the end of the world? Our Lord drops their first question, without saying a word to it, and answers directly to their second question, as what was most material for his churches to be informed about; first cautioning his followers, in every age, against being deceived by any reports or appearances, and, by saying *But the end**



is not yet, he signified to them that the time was then at a great distance, and in order to prevent their mistaking things, he gives them, in due order, the most unerring signs, by which his faithful disciples might certainly know when his second coming was approaching; and so near at hand, that the *generation* of men then living upon the earth, *shall not pass* or die, till all those things be fulfilled. And he delivers these things in such clear terms, as might remove every doubt from their minds, strengthen their faith in him, confirm and establish them in the true christian profession and practice, and encourage them to endure, with becoming patience and resolution, the trials and persecutions which they would then meet with, from the cruel edicts of the most wicked *Son of perdition*, stiled, by the prophet Daniel, *The little Horn, with eyes like a man, and a mouth speaking great things*---against the most High. He will make war with the saints, and prevail against them---and shall wear out the saints of the most High; for he will suffer none to traffick, or be merchants, without a licence from him; that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Nay, he will decree, that all who would not worship the image of the beast, or head of the empire, by him set up, should be killed. He will think to change times, and laws: and they shall be given into his hand, until a time, and times, and the dividing of time. Here, says St. John, is the patience and faith of the Saints.—*The patience of the Saints—that keep the commandments of God, and the faith of Jesus.* Dan. vii. 8. 20. 21. 24. 25. Rev. xiii. 10. 17. Ch. xiv. 12.

And our Lord gives us the strongest assurance to depend upon the truth of what he says, Matth. xxiv. 35. for he positively affirms, *heaven and earth shall pass away, but my words shall not pass away.* The signs of his coming, and when it is approaching, may be known by all, but the time or year when he will come, and restore the kingdom to Israel, the father hath put in his own power. For, says our Lord, of that day and that hour knoweth no man, no not the angels of heaven, neither the Son, but my Father only. Acts i. 6, 7. Mark xiii. 32. *When ye, therefore,* says our Lord to his Apostles; but speaking thro' them, to all his disciples and followers in every age of the church, even to the generation in whose time it will be accomplished: *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand)—for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be after; and except those days should be shortened, there should no flesh be saved, or survive*



vive that persecution, who refused submission to his decrees; but for the elect's (the Jews) sake those days shall be shortened; or, the Lord, for the elect's sake whom he hath chosen, hath shortened the days; Mark xiii. 20. \* Then if any man shall say unto you, Lo! here is Christ, or there; believe it not; for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, (if it were possible) they should deceive the very elect. Behold I have told you before, to secure you from being deceived; wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not; for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be; open and manifest to all; and then shall the pious faithful dead in Christ be raised, and all the sincere living disciples of our Lord, then persecuted and distressed by the powers of darkness, shall be taken and changed, and shall join the raised saints, and will all together be caught up to meet their Lord in the air, and so shall ever be with the Lord. In this the heavenly host will rejoice, and in their solemn worship praise God, saying, *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give a reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth; where the following alarming signs will then appear; for immediately after the tribulation of those days, mentioned Mark xiii. ver. 14—24, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and after these surprising tokens, then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; as before recited, p. 4.*

At, or perhaps before, the commencement of the above persecution, both against Jews and Christians, Elijah the prophet, and John the evangelist will, I presume, appear, to vindicate the truth of each dispensation; to comfort and encourage the professors of each; and they shall prophesy before that God of the earth, when in the zenith of his power. Zach. iv. 14. Rev. xi. 4. These two witnesses shall then enter upon their prophesy of 1260 days, clothed in sackcloth, having received power from God, to work miracles, to shut heaven, that it rain not in the days of their prophesy; and have power over the waters to turn them to blood, and to smite the earth with all plagues as often as they will. And if any man

will

\* See the explanation of Daniel's numbers at the end.

*will hurt them, they shall have power to command fire to devour their Enemies, and all those who would hurt, or who shall attempt to destroy them in the days of their prophecy, must in this manner be killed, as Elijah of old did to the messengers sent by king Ahab to take him. Rev. xi. 3—6. 2 Kings i. 9—14. The time which their prophecy will continue, we are assured, is a time, times, and an half time, or 1260 days; about three years and an half, or forty and two months of 30 days to each month \*, during which time, the raised, and changed righteous will be judged, and a suitable reward for the virtue and piety of each, will be assigned them; to be entered upon after they descend, with their glorious Lord, to take possession of his kingdom, and to sit upon the throne of his father David in Jerusalem: for, according to St. Peter, 1 Ep. iv. 17. The time is come, the dispensation is now commenced, whereby we are assured that judgment will begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? See Rom. iii. 4. 2 Cor. v. 10. 2 Tim. iv. 1.*

*When this trial of the righteous comes, then shall the accuser of the brethren be cast down, Rev. xii. 9, 13. that old serpent called the Devil and Satan, which deceiveth the whole world: he will be cast out into the earth, and his angels cast out with him. Then, will the heavenly inhabitants rejoice, and say, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of the brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death; therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. He will set himself, by all his diabolical wiles, to promote the cruel and impious designs of Anti-Christ; for destroying all, both Jews and Christians, who reject the worship and obedience imposed by his authority: And when the two witnesses shall have finished their testimony, and the 1260 days are expired; notwithstanding the power given them to work miracles, to smite the earth with plagues, and to destroy those enemies who would hurt them, during the days of their prophecy; yet, thro' the power and policy of Satan, the beast that ascendeth out of the bottomless pit, they shall be overcome and put to death. Rev. xi. 7.*

Thus

\* See the explanation of Daniel's numbers at the end.

Thus those two most eminent prophets, whose lives are yet preserved for the purposes of divine wisdom, which has continued them through so many ages, shall at last die Martyrs for the truth of God, to their greater and more exalted glory: for that Elijah did not die on earth, but was taken up bodily into heaven, by a whirlwind, we know from 2 Kings, ii. 1—11. And that he will as certainly come again, we are assured, Malachi iv. 5, 6. And that St. John may have been removed from earth after the same, or some other extraordinary manner, and conveyed to the same region, is not improbable; for tho' he was so eminent a person, we have no accounts of his death that can be depended upon: the stories in *Dorotheus* and others, of his *burying himself at Ephesus when 120 years old*, and the earth over him, for ages after, *bubbling up from his breath, as if he was sleeping there*, are too fabulous to be believed. But that he still lives somewhere, we have, from the best authority, the highest reason to believe. Matth. xvi. 27, 28, Where our blessed Lord, speaking of the very times and subject which we are here treating of, says, *The Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works; verily I say unto you, there be standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.* Which last words we have reason to believe were particularly meant of John, his beloved disciple. Mark ix. 1. Luke ix. 27. Because after Christ was risen from the dead, and had dined with most of his Apostles, on the shore, by the sea of Tiberias, and had signified unto them by what death Peter should glorify God, Peter enquires of him what should be the fate of St. John, his beloved disciple; Lord, says he, *What shall this man do?* Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? follow thou me.* And tho' the brethren, at that time, concluded from those words of Christ, that that disciple should not die; yet St. John himself understood them better; and therefore he adds, *Yet Jesus said not—he shall not die; but if I will that he tarry till I come, what is that to thee?* the most natural construction, and the obvious sense of which words is this: If it be my will that he shall live, and his death be deferred until I come again, what is that to thee? This indeed is the very sense which St. John gives us of Christ's words: for *Jesus said not he shall not die; but if I will that he tarry till I come, what is that to thee?* John xxi. 15—23. And his becoming, hereafter, one of the witnesses who shall be overcome and killed, thro' the power and policy of Satan, after the appearance of our Lord in the clouds of heaven, and just before he descends to the earth, to destroy that wicked, and to



take possession of his kingdom, is exactly correspondent to the text, and every way agreeable to the scriptures of truth, in other places, as above.

Moreover, when he was in the Isle of Patmos, banished thither for the word of God, and for the testimony of Jesus Christ, Rev. i. 9. and there saw the visions recorded in the Apocalypse, the revelations then given him, must be more delightful to his understanding, and more pleasing to his mind in its reception of them, than honey in the mouth is to the taste; yet it will in the end be bitter to his belly when he comes to suffer according to the prediction in the eleventh chapter. And farther, we find, Ch. x. 11. The angel assured him, *thou must prophecy again before many peoples, and nations, and tongues, and kings*: But that he has yet done this, we have no account from any history; so that we may reasonably conclude, that this prophecy remains still to be fulfilled, and may hereafter be accomplished in the reign of the great Anti-Christ, or Man of Sin, the Son of Perdition, the God of the Earth, or Lord of the whole Earth, as he is styled in scripture; besides many other titles therein given to him. *This is the abomination of desolation, spoken of by Daniel the prophet, Matth. xxv. 15. who will oppose and exalt himself above all that is called God, or that is worshipped: so that he as God, will sit in the temple of God, to shew himself that he is God.* 2 Thess. ii. 3, 4. Zach. iv. 14. Rev. xi. 3, 4. And whom many people, and kindreds, and tongues, and nations, will still worship as God, notwithstanding their being greatly terrified before, at seeing our blessed Lord's appearing in the clouds of heaven; but after his withdrawing to judge the saints, they will still be deluded by Anti-Christ, who may perhaps pretend, and by his emissaries make them believe, that what they saw, was only a phænomenon, which he had caused, to shew his power, and then made to disappear.

And when the two witnesses, who will smite the earth with plagues, during their prophecy, are killed; overcome thro' the power and policy of that old Serpent, called the Devil, and Satan, which deceiveth the whole world, and then assisting to the utmost of his power, this Son of Perdition; he will the more impiously assert his divinity and almighty power: and as one evidence thereof, to all ministers, ambassadors, princes, and kings, then attending his court; he will not suffer the dead bodies of the Two witnesses to be buried or put in graves; but exposed to the view of all people, kindreds, tongues, and nations, so that his worshippers shall rejoice over them, and make merry, and shall send gifts one to another; because those two prophets who had tormented them were put to death. But after three days and an half, the spirit of Life, from God, shall enter

enter into them; and they shall stand again upon their feet, to the terror of their enemies, for great fear shall fall upon them which see them; after which, upon the call of their glorious Lord, or, as it is expressed in the text, a great voice from heaven heard by them; saying, come up hither: they shall ascend up to heaven in a cloud, and in the sight of their enemies, to join the glorious ones, before caught up to meet their Lord: upon which, the same hour, a tenth Part of Jerusalem, the city where our Lord was crucified, shall be destroyed by an earthquake; and seven thousand men slain by it: perhaps of the most esteemed by Anti-Christ, for their steady adherence, and most zealous endeavours to promote his cruel and impious designs; but the remnant being thereby affrighted, will give glory to the God of heaven, Rev. xi. 3---13. For the sun shall then be darkened, and become black as sackcloth of hair, and the moon become as blood, and shall not give her light; the stars of heaven shall fall to the earth, and the powers of heaven shall be shaken, the mountains and islands of the earth shall be moved, so that the kings of the earth, the great men, the rich men, with the chief captains, the mighty men, and all others, whether bondmen or freemen, who have served and worshipped Anti-Christ, will hide themselves in dens and caves, and call for the rocks and mountains to fall and cover them; dreading the great day of his wrath, the wrath of the Lamb our Lord Jesus, then coming on. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken; and then shall they see the Son of Man coming in a cloud, with power and great glory, Matth. xxiv. 29. Rev. vi. 12, 17. Luke xxi. 25—28. For now will appear with majesty and glory, the faithful and true Witness, the Beginning of the creation of God, the Word of God, the King of Kings, and Lord of Lords; whose eyes are as a flame of fire, and on his head many crowns; as invested with all power and dignity. Who in righteousness doth judge and make war, going forth conquering, and to conquer; followed by the armies of heaven, out of whose mouth goeth a sharp sword, for his word shall smite the nations, and he shall rule them with a rod of iron, and dash them in pieces, like a potter's vessel, when he cometh to tread the wine-press, of the fierceness and wrath of Almighty God. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies: the Lord at thy right hand shall strike through kings, in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. For the indignation of the Lord is upon all nations,

nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter.—For God hath said, My sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse to judgment.—For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea—And their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. Pl. cx. 2. 5. 6. Rev. iii. 14. Ch. xix. 11—16. Ch. ii. 27. Isa. xxxiv. 1—10.

And now this prophecy will be fulfilled, which has too generally been said to represent the sufferings of Christ, under God's indignation, as trodden, bruised, and punished by him in the wine-press of his fierce vindictive wrath against sinners. A wild and foreign sense, contrary to justice, reason, and the letter of the text, which represents nothing suffering, bruised or broken, but only that which is under the feet of him who treadeth the wine-press, one invested with great power and glory, and wonderfully successful in his labours, thus, *Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people, in mine anger; and make them drunk in my fury, and I will bring down their strength to the earth.* Isa. lxiii. 1—6. Rev. xix. 13. 15.

Then shall all the armies of Anti-Christ be effectually subdued, his confederacies every where dissolved and broken; and all the power and authority totally destroyed, of him, who is in scripture spoken of, under the following titles and characters; *Gog from the land of Magog; the chief prince of Meshech and Tubal; the Assyrian come into our land, and treading in our palaces, i. e. Judea: A vile person, to whom the princes of the empire shall not give the honour of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries. The little horn, Dan. viii. 8. 9. 11. 12. 23. before whom three of the first horns were pluckt up; whose look was more stout than his fellows, who spake very great things, and made war with the saints. The second beast with horns like a lamb, yet spake*



## Of the Glorious MILLENNIUM, &c. 21

shake as a dragon; even blasphemy against God, his holy name, his tabernacle, and them that dwell in heaven, &c. The eighth king, who is of the seventh, and goeth into perdition. The lord of the whole earth. The god of the earth. The man of sin. The son of perdition; who opposeth and exalteth himself above all that is called God, or is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God; whose coming is after the working of Satan, with all power, and signs, and lying wonders: and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. The abomination that maketh desolate; the king who shall do according to his will, who shall exalt himself to the prince of the hosts, and magnify himself above every God; and shall speak marvellous things against the God of gods; neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all. But tidings out of the east, and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make an end of the Jews, and of all Christians that oppose him. He shall plant the tabernacles of his palace, between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him.

He shall be revealed and made known. His power and forces, every where, the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. For now what the prophet says will be fulfilled; the Lord hath broken the staff of the wicked, and the scepter of the rulers. He who smote the nations with a continual stroke, he that ruled nations in anger, is persecuted, and none hindereth.——Hell, from beneath, is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground, which didst weaken the nations! for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.—I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners? All the kings of the nations, even all of them lie in glory, every one in his own house. But thou art cast out of thy grave  
like

like an abominable branch; --- as a carcass trodden under foot. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people; the seed of evil doers shall never be renowned. Isa. xiv. 5. --- 20. Ezek. xxxviii, xxxix chapters. Dan. viii. 8. 9. 11. 12. 23. Micah, v. 5, 6. Dan. xi. 21. Ch. vii. 8. --- 20. Rev. xiii. 6, 11, 12, 17. Ch. xvii. 11. 2 Thess. ii. 8. Zech. iv. 14. Rev. xi. 4. 2 Thess. ii. 3, 4, 9, 10. Dan. xi. 31, 36, 37, 44, 45.

This is the great Anti-Christ, who shall be taken, and with him the false prophet that wrought miracles before him, in signs and lying wonders; whereby he deceived them that received the mark of the beast, and them that worshipped his image. Both these shall for their unparalleled impiety, be cast alive into a lake of fire, burning with brimstone; and the remnant of his coadjutors slain by Christ's command. Rev. xix. 11. --- 21. Isa. xxx. 33. *A great tumult from the Lord shall be among their hosts, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour; and Judah shall then return again, and fight at Jerusalem; and the wealth of all the heathen round about, shall be gathered together, gold, and silver, and apparel in great abundance.*

From the recovery of the remnant of this tribe, out of the countries of Edom, Moab and Ammon, whither they had been driven by the great Anti-Christ; the following Psalm of the royal Prophet David may then be sung; being every way suitable to such great transactions, as the pride and obstinacy, which unbelieving kings and rulers among the nations, from their love of power, will then occasion, in the beginning of our blessed Lord's glorious reign; but to the honour of his saints. I say, this Psalm may then begin to be generally sung, in the pious amusements of those Jews, and other believers in him. *Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: Let the children of Zion be joyful in their King. Let them praise his name in the dance: Let them sing praises unto him with the timbrel and harp; for the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honour have all the saints.* Psa. cxlix. 1. --- 9.

And all the countries and nations, of which the armies of this Anti-Christ were composed, or that furnished him with troops, to war against Jerusalem, to despoil and destroy the  
Jews,

Jews, shall be punished with the most grievous plagues, calamity and distress. For this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.---And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. Zech. xiv. 12---15.

And according to Rev. xx. 1, 2, 3. the dragon lately cast out, and which brought such woe to the inhabitants of the earth, on his coming down; that old serpent, which is the devil and satan, will now be bound for a thousand years, and, by an angel from heaven, shut up in the bottomless pit, that he shall not deceive the nations, any more, till the thousand years shall be fulfilled:---then he must be loosed a little season. And after the innumerable hosts of Anti-Christ are totally destroyed on the mountains of Israel; where their carcases shall be consumed, their weapons of war burnt, and their bones buried in the valley of the passengers, on the east of the sea, to be called the valley of Hamon-Gog: the land shall be cleansed; the temple also shall be purged and purified, from the pollutions of that man of sin, and his worshippers. Ezek. ch. xxxviii, xxxix. 1--16. xliii. 18.--27.

And when the land, and temple shall be so purged, cleansed and purified, and all things there suitably prepared, for the reception of our blessed Lord; then, according to the prophecy of Enoch, the seventh from Adam. Jude 14, 15. Behold the Lord cometh with ten thousands of his saints, (a certain for an uncertain number) the fruits of the first resurrection and change; or, as the prophet Zechariah says, Ch. xiv. 5.) The Lord my God shall come, and all the saints with thee, to execute judgment upon all, and to convince all that are among them ungodly of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. He shall alight upon the mount of Olives, which is before Jerusalem, on the east: the place from whence he ascended up into heaven, Acts i. 12. And after his feet shall stand upon the mount of Olives, the mount of Olives shall cleave in the midst thereof, toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, for a perpetual memorial: Upon which the mortal inhabitants shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal. Zech. xiv. 4, 5.

And now shall the glorious Millennium commence, the government of this world shall be upon the shoulder of our blessed Lord; and of the increase of his government, and peace, there shall



*shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever. For then shall be given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; and the isles shall wait for his law, his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously; until all things shall be subdued unto him, and he shall have put down all rule, and all authority and power, and hath put all enemies under his feet. Isa. ix. 6, 7. xlii. 4. Ch. xxiv. 23. Dan. vii. 14. 1 Cor. xv. 23—28.*

Now shall his beloved disciples, and most faithful followers, receive the reward of their virtue and obedience. They shall be made kings and priests, unto God and his father; and, in due time, government in this world shall every where be committed to them. For, says our blessed Lord, *he that overcometh, and keepeth my works unto the end, to him will I give power over the nations (and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my father.* And then according to the prophet Daniel, *the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the most high.* In particular, our blessed Lord assured his Apostles, *ye which have followed me in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* And this agrees with what St. Paul says, *Do ye not know that the saints shall judge the world? And if the world shall be judged by you: that is not all which God will bestow, because your power and glory shall extend and rise still higher: for, know ye not that we shall judge angels? how much more things which pertain to this life?* Rev. i. 6. Ch. ii. 26, 27. Dan. vii. 27. Matth. xix. 28—30. Luke xix. 12—19. 1 Cor. vi. 2, 3.

But to return to our Lord's coming, and the commencement of the Millennium. *Behold, saith God, Mal. iii. 1—4. I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek (namely, the Jews of the tribe of Judah, with their priests of Levi) for the Lord shall save the tents of Judah first; they shall first be settled in their own Land, hoping for, and seeking after their promised Messiah: And now the Lord whom they seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts: but who may abide the day of his coming? and who shall stand when he appeareth?*

for he is like a refiner's fire, and like fullers sepe. He shall come from the place of the Mount of Olives, on which he shall alight, when he descends from heaven; and will go from thence up to Jerusalem: and then will the vision, which was shewn to the prophet Ezekiel, be fulfilled, ch. xliii. 2, 9. And behold, the glory of the God of Israel came from the way of the east, and his voice was as the noise of many waters; and the earth shined with his glory. And the glory of the Lord came into the house, by the way of the gate, whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house; and I heard him speaking unto me out of the house: and he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile; neither they, nor their kings, by their whoredom, nor by the carcases of their kings, in their high places. In their setting up their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name, by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever.—Then said the Lord unto me, This gate shall be shut; it shall not be opened, no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince; the Prince, he shall sit in it, to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Ch. xlv. 1, 2, 3. Ch. xlv. 1—8.

From this time, during the Millennium, we have good reason to believe, that what Christ promised to Nathaniel, John i. 51. will very often appear. Nathaniel being convinced by what Christ had said of him, and to him, that he was the Messiah, of whom Moses in the Law and the Prophets did write, he readily acknowledged his high dignity; though he seemed surpris'd at his knowing that he was under the fig-tree, (and probably how he was employed there too) before Philip called him. In order therefore to strengthen his faith, our blessed Lord adds in general, thou shalt see greater things than these. And in particular he saith unto him, Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man. Now as Nathaniel was not present when our Lord was transfigured in the Mount, nor in the garden at Gethsemane, when there appeared an angel unto him from heaven strengthening him, Luke xxii. 43. though if he had, those manifestations would not have come up to the promise: nor was any other such mani-

festation or display of Divine favour ever shown to Nathaniel that we read of: So the fact, which our Lord most solemnly promised unto him, remains *hereafter* to be accomplished; and therefore, the time when it will be fulfilled, I presume, must be after the first resurrection: When not only Nathaniel, but other sincere and faithful disciples of Christ, shall be spectators of this happy and glorious intercourse between heaven and earth, during the last age of the world, the age of the Millennium. They shall then *see heaven open, and the Angels of God ascending and descending upon the Son of Man.*

The reader may here see, how easy it is to understand and explain the above, with many other scriptures, when once we receive this rational doctrine of the Millennium as the truth of God: whilst to such as disbelieve it, they must remain obscure, and cannot be easily accounted for. Many prophecies also, upon this scheme, freely unfold themselves to our understanding, and show us the harmony of the sacred writings, which, without it, must remain as a book sealed, quite unprofitable to the reader, and give to infidels a considerable advantage against Revelation. How much therefore is it to be lamented, that our learned and most eminent divines have, I may say for a century past, united as with one voice to explain away this desirable, and to the truly religious most comfortable truth! and yet a truth, almost universally rejected by Christians of every denomination. Some few I have indeed met with, though but few, who have professed a belief in Christ's personal reign: but as they were very far from comprehending the whole plan of it; so the imperfect notions they had about it seemed much confused, and there appeared but little agreement between them in it. If what I have here published should dispel the clouds, and remove such difficulties as the mind of each seemed pressed with in one respect or other, and so unite them in the truth; and if it should excite and lead others, who may hitherto have accounted it a subject not worth their while to consider or think about, to a free and careful examination of these prophecies, which assure us, that Christ *shall sit upon the throne of his Father David, in mount Zion, in Jerusalem; and shall reign there before his ancients gloriously; I shall greatly rejoice, and think my labours well paid, in reviving this long-lost or unheeded truth.*

To proceed: There shall be a fountain of *living, health-restoring and preserving waters*, opened at Jerusalem: it will arise from the temple, *and issue out from under the threshold of the house, eastward; and the waters will come down at the south-side of the altar; half of them shall run toward the former sea, and*  
half



half of them toward the hinder sea : both in summer and in winter shall it be. And the Lord shall be king over all the earth ; for in that day there shall be one Lord, and his name one : all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem : and it shall be lifted up, and inhabited in her place, from Benjamin's-gate, unto the place of the first gate, unto the corner gate, and from the tower of Hananiel, unto the king's wine presses : and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. It shall be called the city of righteousness ; the faithful city. And it shall be peculiarly distinguished above all other cities, with this addition to its name, the Lord is there. Zech. xiv. 4—11. Ezek. xlvi. 35.

The antient fertility, and fruitfulness of the land shall be restored. It shall be fat and plenteous : in that day shall thy cattle feed in large pastures ; the oxen likewise, and the young asses, that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of water. The wilderness shall be a fruitful field, and the fruitful field be counted as a forest, for the abundance of its plenty. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.—Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom as a rose : it shall blossom abundantly, the glory of Lebanon shall be given unto it, and the excellency of Carmel and Sharon : they shall see the glory of the Lord, and the excellency of our God. For in the wilderness shall waters break out, and streams in the desert ; the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons shall be grass, with reeds and rushes. Isa. xxx. 23—26. Ch. xxxii. 15—20. Ch. xxxv. i. 2, 6, 7.

And as at the first creation in Paradise, before the fall, or sin of our first parents ; the enmity shall be taken away from all creatures ; the wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them : and the cow and the bear shall feed ; their young ones shall lie down together, and the lion shall eat straw like an ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt, nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again,

the second time, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamah, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth. For thus saith the God of Israel, Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created thee for my glory; I have formed him, yea, I have made him. And I will gather the remnant of my flock, out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and encrease. And I will set my shepherds over them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt: but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land. They shall dwell again in Canaan, and their inheritance there, shall be according to the extent and order described, Ezek. xlvii. 13—23. and Ch. xlviii. And such strangers as sojourn among them, shall have an inheritance given them by lot, out of each tribe, where they reside. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. xi. 6—13. xliii. 5—7.—Jer. xxiii. 3—8.

Many other extraordinary changes will be made in the earth; so that there shall be an easy, and safe way or passage for men, to travel from all parts of the world, up to Jerusalem to worship and do homage. An high-way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for these; the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness; and sorrow and sighing shall flee away. Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the

the inhabitants of many cities. And the inhabitants of one city shall go to another ; saying, let us go speedily to pray before the Lord, and to seek the Lord of Hosts : I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts, in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts ; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you : for we have heard that God is with you. Isa. xxxv. 8—10. Zech. viii. 20—23. For it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plough-shares, and their spears into pruning hooks : nation shall not lift up the sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. And the Lord shall utterly destroy the tongue of the Egyptian sea ; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high-way, for the remnant of his people, which shall be left, from Assyria, like as it was to Israel, in the day that he came up out of the land of Egypt. And the water of the great river Euphrates shall be dried up, that the way of the kings of the east may be prepared. Isa. xxxv. 8, 9, 10. Ch. ii. 2, 3, 4. Ch. xi. 15, 16. Rev. xvi. 12.

But notwithstanding all the divine excellency, power and glory attending, and every where accompanying our blessed Lord ; together with that unrivalled security, peace, plenty and felicity, enjoyed by all his subjects ; yet St. Paul intimates to us, that an opposition will for a long time be made, by some of the then temporal kings, princes and rulers of the world, to the authority, reign, and dominion of Christ. Tho' some persons, perhaps, may think it incredible, that an opposition should be made by any body, to our blessed Lord's personal reign, here on earth, after such extraordinary manifestations of divine glory, the wonderful appearances in the heavens, and on the earth, together with the mighty destruction of those enemies to truth and virtue, the man of sin with his adherents ; and Satan himself, the great deceiver of mankind, being bound and shut up in the bottomless pit, for a thousand years. 1 Cor. xv. 24--28. Rev. xxi. 1, 2, 3.

But



But as men who are not sincerely pious and virtuous, naturally love power and dominion over others; so they will be unwilling to resign their authority to those whom Christ, the universal king, shall appoint to govern in their stead: they will therefore excite their subjects to resist, and restrain them from paying our Lord due homage, by their deputies at Jerusalem; the consequence of which, will bring upon that nation, or people, famine or distress: for it *shall come to pass, that every one that is left, of all the nations, which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up, of all the families of the earth, unto Jerusalem, to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen, that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.* Zech. xiv. 16---19.

Those severe judgments naturally tend, as they must certainly be designed, to humble the mind, and, without force, to dispose the wills of those who suffer by them, to submission and obedience to the scepter, authority, and dominion of Christ. But farther, as to those rulers, who notwithstanding these evidences of divine displeasure, continue obstinate, refuse to submit, and lay down their power, tho' their subjects would willingly become obedient to Christ's authority; force may perhaps be employed, according to our Lord's own words, Luke xix. 27. *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.* This indeed may be justly stiled *ruling them, as with a rod of iron; to break, or dash them in pieces like a potter's vessel,* Psa. ii. 9. Rev. ii. 26, 27. However, St. Paul assures us *Christ must reign, till he hath put all enemies under his feet; until he shall have put down all rule, and all authority, and power.* For thus saith the Lord, *it is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,* Ps. ii. 8. Isa. xlix. 6. Thus shall our Saviour's dominion be extended far and wide, without bounds or limits: *For the Lord shall be King over all the earth; and in that day there shall be one Lord, and his name one.* Zech. xiv. 9. Then all distinction shall cease; for uniformity in religion, and universal peace shall be every where established, throughout the whole world; the seasons ever kindly, and all the numerous inhabitants of the earth enjoying, with true felicity, every desirable

irable good, in great abundance, to the end of this happy Millennium. *And when all things shall be subdued unto our blessed Saviour; when, as King and Governour of the whole world, he shall have attained the highest possible dignity, power, and glory; then shall the Son also himself be subject unto him that put all things under him, that God may be all in all: for all homage and worship must ultimately center in him.* 1 Cor. xv. 24---28.

And when this happy and glorious Millennium shall come to an end, *when the thousand years shall be fulfilled; then the Dragon, that old serpent, which is the Devil and Satan, who was before the commencement thereof bound and shut up in the bottomless pit, must now be loosed for a little season: for when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Rev. xx. 3, 7, 8.* Because all the then mortal inhabitants upon earth, throughout the whole world, shall be tried, whether their quiet subjection to the authority of Christ, during the Millennium, proceeded from a sincere love to truth, piety and virtue; from being ashamed to differ from the universal practice; or from fear of his power, and the authority of those who shall every where govern under him, during that happy and glorious time. For then *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall, as the angel assured the prophet Daniel, be given to the people of the saints of the most high; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27.* But the wicked in heart shall not bear rule in any degree; and many such will now be seduced by Satan's wiles, and, through his deceivings, will join his emissaries, who will every where gather them together to battle; in an attempt to throw off their subjection, and get up into power, *the number of whom, for multitudes, will be, as the sand of the sea.* On which, Christ's faithful servants and ministers will, from all quarters of the world, repair to their Lord at Jerusalem, to report those commotions of the enemy. And Satan, with his Hosts, Gog and Magog, shall follow, and going up on the breadth of the earth, shall compass the camp of the saints about, and the beloved city, with the vain hopes of overcoming them, and dethroning our blessed Lord. But fire shall then come down from God out of heaven, and devour them, with utter destruction; for those being found in open hostilities, and rebellion against our Lord, the Prince of life, and best of Kings, in contempt of divine truth, and God's supreme authority; the conviction of conscience, and long experience, both of the goodness and power of his peaceful happy reign; may here meet their final doom, and

so have no other judgment nor punishment. But *the Devil that deceived them* shall then be cast into the lake of fire and brimstone, where the beast and the false prophet, his former emissaries, were before cast,---and he shall be tormented day and night, for ever and ever. Rev. xx. 8, 10.

After this, the judgment shall sit, and the second resurrection shall come on; when the universal dead, throughout all ages, from the beginning of the world, shall be raised both small and great, to stand before God. *The sea shall give up the dead which were in it; and death or the grave, and Hades, deliver up the dead which were in them: and they shall all have a fair trial; for, says St. John, the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things, which were written in the books, according to their works.* The innocent shall be acquitted; the reformed sinners, with the sincerely penitent, will be pardoned, and placed together on our Lord's right hand; but the impious, incorrigible sinners, who died impenitent, shall be turned to his left hand, as a shepherd divideth the sheep from the goats. And when the judgment is over, sentence will be pronounced upon all: to them on his right hand, Christ shall say, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.*

Then shall the righteous answer him, saying, *Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And then the King shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.* Then shall he say also unto them on the left hand, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.* Then shall they also answer him, saying, *Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; to be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. De,*



stroyed both soul and body in hell, as our Saviour says. That is, they shall be annihilated, and never more restored to being. For, like stubble, the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. This is the second death, like Sodom and Gomorrah, suffering the vengeance of eternal fire, that is, such total ruin, and destruction, as never more to be re-edified, nor inhabited, Rev. xx. 11, — 15. Ch. xxi. 8. Matt. xxv. 31 — 46. 2 Thess. i. 9. Matth. x. 28. Mal. iv. 1. Jude 7.

Now shall Death, the last enemy, be destroyed; for there shall be no more death. The earth also, and the works that are therein, shall be burned up: the heavens being on fire shall be dissolved; and pass away with a great noise, and the elements shall melt with fervent heat. And the day of God hasting on, there shall be new heavens and a new earth, wherein dwelleth righteousness. Thus when all things shall be subdued unto our Lord, even then shall the Son also himself be subject unto him, that put all things under him. And then cometh the end, when there shall be time no longer; the measures of time being dissolved and vanished away, and the mystery of God shall be finished, when Christ shall have delivered up the kingdom to God, even the Father; that God may be all in all. Rev. xxi. 4. Ch. x. 6, 7. 2 Peter iii. 10 — 13. 1 Cor. xv. 24, 26, 28. Rev. xix. 5 — 9. But the end cannot properly be said to come, whilst there is any change, or alteration to be made.

This most happy state for the saints, this glorious and endless kingdom of God, is elegantly described by St. John; who says, *I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: For these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. xxi. 1 — 7, &c.*

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This, therefore, is the final consummation of all things, the serene kingdom of peace, happiness and glory, which will undergo no change, nor will ever end. And into this city of God, this most glorious and happy kingdom, will our blessed Lord, after training and preparing them, thro' divine discipline, and by suitable gradations, at last introduce all his saints. *The Lord God Almighty, and the Lamb are the temple of it; where all the blessed will, in proper rotations, pay homage, worship, and adoration; there will be no need of the sun, neither of the moon to shine in it: for the glory of God will lighten it, and the Lamb is the light thereof: and the nations of them which are saved shall walk in the light of it, and the kings of the earth, namely, the saints of the Most High, unto whom power over the nations, yea the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, had been given; for them to rule and judge under Christ, during the Millennium; according to this prophecy of Daniel: the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever;—and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom, when they were, by our Lord, made kings and priests unto God, and his Father. These shall bring their glory and honour into it. They shall accompany our blessed Lord, and so shall bring the glory and honour of the nations into it; for Christ is the greatest glory and honour of the world. And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life.* Psal. xl. 4. Dan. vii. 18, 22, 27. Rev. xxi. 22---27. Ch. xxii. 1—7. Ch. i. 6. Ch. ii. 26.

St. Paul, in 1 Tim. vi. 14—16. speaks of the second appearing of our Lord Jesus Christ, which in his times he shall shew, who is the blessed and only potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in light inaccessible, and full of glory: and to whom belongs honour and power everlasting. Amen. Concerning whom, also, our Saviour has assured us, that as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will; for as the Father hath life in himself, so hath he given to the Son to have life in himself. John v. 21, 26. And as God, in a miraculous manner, fed the Israelites for forty years with bread from heaven, Exodus xvi. 4, 35; or, as the Psalmist expresseth it, he satisfied them with the bread of heaven; that is, with the food of angels. For he says, God commanded the clouds from above, and opened the doors of heaven, and rained down manna upon them to eat, and gave them of the corn of heaven; man did eat angels food; he sent them meat to the full. Ps.

lxxviii. 23---25. cv. 40. From whence it may reasonably be inferred, that all created beings, even the angels of light and glory, though pure and intellectual in their nature; the sons of God, who excel in strength and wisdom, yet they stand in need of something to support life, and to perpetuate their being! and therefore we have reason also to believe it will be the same hereafter, with all the raised and glorified saints, according to what our Lord says, Matt. xxvi. 29. and to his promise, Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.* Agreeable to which, St. John assures us; the angel shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations; and there shall be no more curse; for this tree of life shall not be removed, nor the saints deprived of it; as our first parents, for their sin, were of that tree of life, which was planted for them in the earthly paradise; whereby the nations descended from them were deprived of its life-preserving fruits; together with the healing benefits of its leaves, for every wound and outward injury. Genesis iii. 22—24. However, in this *Paradise of God*, there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever. Rev. xxii. 1—5.

And he said unto me, *These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things that must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.* ver. 6, 7.

And I John saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ver. 8—11.

And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and



### 36 *A brief SCRIPTURE ACCOUNT, &c.*

*Omega, the Beginning and the End, the First and the Last : ver. 12, 13.*

*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city : for without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth, and maketh a lie. ver. 14, 15.*

*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come ; and let him that heareth say, Come ; and let him that is athirst, come : and whosoever will, let him take the water of life freely. For I testify unto every man, that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

*He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. ver. 16—21.*

Yet after all that is here, or elsewhere said ; for the scriptures greatly abound with the most grand, lofty, and sublime metaphors, when the writers thereof would convey into our minds, some idea of that ravishing delight, and happiness to be enjoyed, with the amazing excellence and glory of the future state, which a merciful and gracious God hath in reserve for the righteous : Yet, I say, we find it is but a very imperfect description, or faint resemblance of what it really is : for the great apostle St. Paul, who had been caught up into *Paradise*, or the *third heaven* ; where he heard such *unspeakable words*, that the powers and faculties of which he was possessed, were not capable of uttering, or conveying them to the mind of others ; he assures us, that *eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* : so that at best we see but in part, as it were thro' a glass darkly ; and we know but in part, for the apostles could prophesy, or teach but in part ; but when that which is perfect is come, then that which is in part shall be done away. Our faith shall then be turned into vision, and our hope into fruition. 1 Cor. ii. 9, 10. ch. xiii. 9—12. 2 Cor. xii. 2—4.

I shall now conclude this edition, with part of a letter received from a minister in *South Carolina*, dated March 28, 1763, and therewith my answer to him.

DEAR SIR,

I Have received the copies of your last performance, which you designed for us; and now for myself and my friends return you hearty thanks. Your repeated favours call for fresh acknowledgements; and we are glad we have so worthy a friend to correspond with.

You have much the advantage of your drolling antagonists, and also of the serious and ingenious Mr. Bourne. I wish your remarks may be suitably regarded. I must acknowledge, I am diffident about our Saviour's personal reign upon the earth. St. Peter's words, *Acts iii. 21. Whom the heaven must receive until the times of restitution of all things, &c.* if I understand them right, oppose it. *The times of restitution of all things* must, I think, mean the time, when the Redeemer will set all things right; when the great and wonderful scheme of redemption shall be compleated in all its parts, and when the faithful servants of God shall reach their perfect consummation and bliss both in body and soul. Now, if Christ is to remain in heaven till that most glorious and desirable period commenceth, his personal presence is not to be expected with his church in the Millennium.

There is, I verily believe, a very glorious state of the church yet to come; in which the enemies of God and goodness, will, in a great measure be suppressed, and in which Christ, the great Messiah, that king whom God hath set upon his holy hill of Zion, will reign in a most eminent manner, by the prevalence of his holy religion, having at the same time the fulness of the Gentiles, and the Jewish nation reclaimed under his sway. Then Zion will be enlarged and refined, and appear in far greater beauty and splendour than she hath ever yet been seen in. And all this can easily be effected under the divine administration, without the personal presence of the Son of God.

My ANSWER to the foregoing.

REV. SIR,

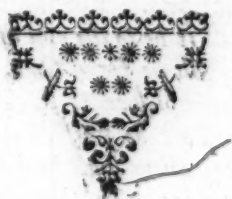
BY yours, dated the 28th of March, I perceive you are diffident as to our Saviour's personal reign upon earth, and think St. Peter's words, *Acts iii. 21. Whom the heavens must receive until the times of restitution of all things, &c.* oppose it.

It seems very strange to me, that you should think that text opposeth our Lord's personal reign: Because the word *until* plainly determines how long our Saviour must remain in the heaven, before he descends again to minister unto his church and people in person: when *the restitution of all things*, with the Millennium, shall commence: exactly correspondent to the two foregoing verses, which expressly assure us, *That the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, who before was preached unto you.* For he will then personally appear, and be a legislator unto the Jewish nation, like unto Moses, as Moses truly said, and whose prophecy of him will then be literally fulfilled. *For it shall come to pass that every soul which will not hear that prophet, when he appears again, shall be destroyed, expelled, or cut off, from among the people.* And this literal sense of his coming again, agrees exactly with what the two angels said to Peter and the other Apostles, even whilst our blessed Lord was ascending up into heaven. *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* Acts i. 11. Surely words cannot express a fact more clearly. Why therefore should we withhold our assent to so plain a truth, and perplex our minds and the subject, about a metaphorical sense not so exactly understood? For if our Lord is always to remain in the heaven, and never return again to this earth, as you suppose; why did St. Peter so determinately fix the time of his continuance there; and so positively assure those Jews to whom he was speaking, *That God shall send this same Jesus down again*, as the angels had before told him? This, I am fully satisfied, is the very appearance which our Lord himself spake of, when he said to the Jews, *Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* For then indeed, according to Isa. xxv. 9. the Jewish nation will rejoice, and it shall be said in that day, *Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.* This also is the time, when what God has said will be literally fulfilled: *Yet have I set my King upon my holy hill of Zion.* Psal. ii. 6. And then shall mount Zion be the joy of the whole earth: For our Lord will dwell there, and shall reign there, in mount Zion and in Jerusalem, and before his antients gloriously. Isa. xxiv. 23. And now will be accomplished in the letter, what the angel Gabriel



*bril* delivered in his message from God unto the virgin Mary, before our Lord was conceived of her. *He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Israel for ever, and of his kingdom there shall be no end. Amen.*

These Scriptures I leave to your consideration, with only informing you, that if a second edition of that pamphlet should be wanted, I shall make large additions to that part of it.



A CONSISTENT  
EXPLANATION  
OF

The Prophet DANIEL'S Numbers;

RELATING TO

The Power and Reign of Anti-Christ, his taking away the Daily Sacrifice, and the last Tribulation to which the Jewish Nation will be exposed.

THERE is certainly so great an agreement between the words of our Saviour, Matth. xxiv. 21. and those of the prophet Daniel, Ch. xii. 1. concerning the tribulation spoken of by both; as to show that they relate to the same time, and to the same cruel persecution. And the numbers mentioned, Dan. vii. 25. chap. xii. 7, 11, 12. correspond, in my opinion, to those in the xi, xii, and xiii<sup>th</sup> chapters of the Revelations. For Dan. xii. 6. the question is asked, *how long shall it be to the end of these wonders?* The answer, ver. 7. is, *it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished;* which words plainly allude to the first verse, *there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered:* which I think must be meant of that wicked persecutor, mentioned Ch. xi. 44, 45. But God will deliver his people the Jews out of it: *a place of safety shall be prepared for them,* ver. 41. Rev. xii. 6. Now if we do not suppose the time to commence from Daniel's seeing the vision, but only from the beginning of the things therein shewn him; as the accomplishment of those events is expressly fixed for the end of the time; then it is correspondent to our Saviour's manner of speech, Matth. xxiv. 34. *this generation shall not pass till all these things shall be fulfilled:* meaning, not the generation to whom he was then speaking; but the generation which will be upon the earth, at the time when the signs spoken of shall begin to appear.

Thus also, Dan. xii. 11. *from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be a thousand two hundred and ninety days.* That vile persecutor, or man of sin, mentioned Ch. xi. 44, 45,



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may have subdued the Jewish nation, which may easily be done, as they will have neither walls nor bulwarks for their defence against enemies: So that the temple may then be taken by him in its full splendour and glory, neither battered nor injured by a formal siege, and a stop put to *the daily sacrifice*, a full month before he assumes Godhead, and *sits in the temple of God*, to be worshipped as God. 2 Theff. ii. 3—10. Rev. xiii. 4, 8. And then he is to reign as such 1260 days, or a *time, times, and the dividing of time, an half time*: during the days of the prophecy of the two witnesses; for power will be given him to continue forty and two months, Dan. vii. 25. Rev. xi. 2, 3. Ch. xii. 6. 14. Ch. xiii. 5. So that the 1290 days will then be compleat, when *he shall be broken without hand, he shall come to his end, and none shall help him, for the son of perdition shall go into perdition*. Dan. viii. 25. Ch. xi. 45. 2 Theff. ii. 3.

So also the 12th verse of the same chapter, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days*. If this number commences at the same time with the former, and we have great reason to believe it does, then there remains forty and five days after the destruction of Anti-Christ, for the destruction of his hosts; to bury their carcases, to cleanse the land and the temple, and to prepare all things suitably, for the entrance of our blessed Lord into the temple, according to the prophet Ezekiel's vision. This way of interpreting those numbers, makes the whole clear and intelligible. But to suppose them to be put a day for a year, as most commentators have imagined, introduces such difficulties, that none of them have yet been able to tell, with any degree of certainty or even probability, either when they were to commence, nor when they are to end. Besides, it seems, in my opinion, a great impropriety, to suppose that the word *time* in the singular, should signify a much longer duration than the word *times* in the plural. That the first should mean a thousand annual courses of the Sun, and the latter but two hundred: This, I think, is only perplexing the subject, to make mysteries where there are none; and is contrary to the frequent use of the same term, in the fourth chapter of this prophecy. But to understand them with propriety, as they are there used, namely, that *time* means one annual course of the sun; *times*, two annual courses of the sun, and *an half time*, half an annual course of the sun: then all the several numbers, *a time, times, and the dividing of time, an half time; one thousand two hundred and sixty days, and forty and two months*: all correspond exactly to one and the same period, of three years and an half: and as the several subjects, about which they are used, are relative to each other,

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there



there is the more reason to think this interpretation right; whilst the contrary way of expounding them, has led many to fix the precise year for the commencement of some extraordinary events, and for the conclusion of others; *which God hath reserved in his own power, to accomplish and fulfill, in the most suitable times and seasons.* And such as have taken upon them to fix those years, have sometimes outlived their own calculations. But I think all such attempts are directly contrary to the instructions of our blessed Lord himself; who seems expressly to forbid his apostles, not only to make such calculations about the times to come, but even from enquiring after the time when such future events will take place. For a little before he ascended up into heaven, Acts i. 6, 7, *they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times and the seasons, which the Father hath put in his own power.* And with respect to his own second appearance, which will precede that kingdom, he has assured us, Matth. xxiv. 36. Mark xiii. 32. *but of that day, and that hour, knoweth no man, no not the angels which are in heaven; neither the Son, but my Father only.*

There is also another number in the prophecy of Daniel, relating to the same person and times spoken of Ch. vii. 25, 26. Ch. xi. 31—45. Ch. xii. 6, 7, 11. which is Ch. viii. 11—14, as follows, *by him the daily sacrifice was taken away, and the place, the altar of his sanctuary was cast down; and an host was given him against the daily sacrifice, by reason of transgression, &c.* Then the question is asked, *how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* That is, how long shall this profanation, this obstruction of the daily sacrifice, with the persecution of the host or people of Israel, continue? The answer is, *unto two thousand and three hundred days; then shall the sanctuary be cleansed.* Now if those days signify so many years, and to commence from the siege and destruction of Jerusalem, under Titus Vespasian, when the daily sacrifice last ceased, and the Jews themselves were carried away, sold and dispersed, then there are above 600 years yet to come, before *the sanctuary shall be cleansed.* But according to Ch. xii. 11. from the time that the daily sacrifice shall be taken away, and the abomination which maketh desolate set up, there shall be a thousand two hundred and ninety days: so that by the same rule of computing days for years, the time has been expired above 400 years already; and yet all things continue as they were at that time; and hence arises a difference between the two numbers, of above 1000

## Of the Prophet DANIEL's Numbers. 43

years; a reason sufficient, surely, for rejecting that way of computation. Besides, I think, the words *then shall the sanctuary be cleansed*, with great propriety pre-supposes, that the temple here spoken of, shall not be entirely destroyed, as the last temple was by the Romans; for that must require a re-building, instead of a *cleansing*, which word implies, that this temple not being destroyed, but preserved in its splendour and excellence, shall only be *polluted* by some strange prostitution of it, and so made use of for some impure, most corrupt and profane worship. And when 'tis said *the daily sacrifice shall be taken away*, it may, in correspondence with this be understood, that it shall be prohibited by some powerful one, who will not permit, nor suffer that service of God to be continued; and therefore he *shall* cause the altar (which was esteemed a *sanctuary*, 1 Kings ii. 28—30.) to be *cast down*. And it is farther remarkable, where this last and most severe tribulation is foretold, that the angel assured the prophet Daniel; *And at that time thy people shall be delivered*.—which words are inconsistent with what befell his people, when the city and temple of Jerusalem were overthrown, and totally destroyed by the Romans; for then those Jews who escaped the sword and the famine, were made captives, and sold for slaves. So that the tribulation here foretold, cannot relate to the calamities brought upon the Jews by Titus and his armies.

But it may be said, is not the difference of the above numbers equally the same in proportion, if they be understood only of days natural? I answer yes.—But then our blessed Lord himself, Matth. xxiv. 15—22. Mark xiii. 14—20. where he treats of this *abomination of desolation*, spoken of by Daniel the prophet, with the *great tribulation* and *affliction*, which his people would be involved in by it, has there instructed us, how to account for the difference of the two numbers; which is three years wanting forty days (at twelve months, of 30 days each, to the year). For as both the prophecies relate to the actions of a most wicked and impious persecutor, determined to destroy God's people, and, according to our Lord's words, possessed of such power, and filled with such rage and fury against the people of God, that *except those days should be, or had been shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened*. Or, as St. Mark expresses it, *except the Lord had shortened those days, no flesh should be saved; but, for the elect's sake, whom he hath chosen, he hath shortened the days*: and therefore the purposes of this vile person, this cruel son of perdition, the most impious of all the human race, shall be defeated. He shall not retain that power 2300 days, but his end shall come,

at

# 44 A consistent EXPLANATION, &c.

at the expiration of forty and two months; or 1260 days after he has exalted and magnified himself even to the prince of the host: that is, after he takes on himself the title, and pretends to be the Christ, the true Messiah, so long foretold, and so much expected and desired, both by Jews and Christians, magnifying himself above every God, above all that is called God, or that is worshipped, and speaking marvellous things against the God of Gods; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Dan. viii. 11. Ch. xi. 36. 2 Thess. ii. 4. But when 1260 days are expired, an end shall be put to his impiety, and to that cruel persecution and tribulation, raised by him, which will far exceed any thing of the kind, that ever was in the world before his time; so that he shall not continue to the term first mentioned of 2300 days.

These observations, I thought, were proper to be added after my brief account of the Millennium, &c. as they may perhaps prevent some objections to my literal sense of scripture, on account of the common interpretation put upon the prophet Daniel's numbers, by most of the learned commentators who have written about them.

FINIS



## ERRATA.

Page 6. l. 20. read repentance for remission of sins. p. 11. l. 24. r. arms. l. 28. f. shall be. p. 12. l. 15. dele them. p. 13. l. 8. r. fakes. p. 19. l. 27. r. and the waves. p. 22. l. 36. r. cut down. p. 22. l. 29. r. glorious and happy. p. 23. l. 32. 33. r. ungodly among them. p. 26. l. 39. r. and in Jerusalem. p. 38. l. 9. for robo, which. l. 28. for exactly, r. easily. p. 40. l. 10. r. and an half. l. 30. dele is.

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